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6. Liver and remaining ribs and offal: for all the women of the homestead.
7. Kidneys: for the woman's sisters still in their mother's house and their friends.
8. Customary portion for the eldest married daughter of the woman's mother.
9. Customary portions to be eaten, some raw, some cooked by *bulo*, by all the elders assembled for the distribution.

It is worth while to treat this one rite at length, because it is the prototype of so many others. Its especial significance is that it takes place at the lowest level of segmentary organization, that it is bound to occur in every family as often as a daughter is married off, and that it draws into a structured participation not merely lineage leaders and senior elders but every man, woman, and child in the family. When the Luo youngster of either sex begins to grasp why, on certain occasions, it receives a special supply of kidney or ribs to roast on the fire with its playmates, its education in the theory of lineage structure has begun. The same holds true for all the wives of the men who bring home their portions of meat to be cooked, and share them with favourite wives or children, or allow them the scraps.

There are many other occasions on which meat has to be ritually divided. In every case a similar procedure is followed, with the same articulation of lineage structure. There are the sacrifices previously mentioned, which are made to the ancestor indicated by the diviner as the cause of some misfortune. Sacrifice is also made usually within a year or so of the death of any elder of importance, and the level of lineage whose major segments are called to share in it depends upon the dead man's status. If he took part in the councils of the maximal lineage its major segments would certainly be called; if he was of less importance the major segments of a lineage at some lower level would be called. A further custom occasioning a demonstration of lineage segmentation is that whereby an elder of importance chooses a bull to be eaten after his death, the segments of his lineage dividing it among themselves according to principles similar to those of *riso*.

Besides sacrifices, every beer party, of whatever size and on whatever occasion, is also a display of lineage structure at one level or another. These parties are exceedingly frequent, and most frequent of all in the comparative leisure of the dry season, when there is a pause between the completed harvest and the next cultivation not yet begun. At this time few weeks will pass without a beer party somewhere in the vicinity, and often they follow on one another for days on end. In every one there is a core of elders who epitomize the structure of the lineage segments participating in the occasion. This is all quite apart from the small quantities of beer which old men like to drink with two or three neighbours independently of any ceremonial pretext. But all parties of any size have a ritual occasion, whether it be one of the innumerable occasions resulting from death which are strung out over a period of at least one and often two years, or in connexion with marriage, or for the settlement of the periodic and seasonal affairs of a class A lineage.

In the larger beer parties the pitchers of beer are distributed among lineage segments in the same way as are the joints of meat after a sacrifice. In all of them the order of drinking is strictly determined by lineage seniority, starting with the representatives of the major segments of the superordinate lineage, in the order of seniority of their eponymous ancestors, and downwards through the subordinate levels of the line particularly concerned. The level of major segments involved is always an index

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The next step is for the child to be taught the names of those who visit the family. By this means it also learns how to know the relatives who are not living in the family home. Children of two to five know very few people beyond the members of their own family circle. Thus Obala, at three years old, did not know who I was, although I had been to her home and talked to her many times. Her parents told me that this was due to their never having told her my name.

Feeding. The food children eat at this stage is the same as that given to the adult members of the family, the only difference being that the children are not restricted to feeding at particular times. However little it may be, a certain amount of food is always left for them in the pot.

The children go out to play when the adults go to their different duties. In the middle of the day they return much exhausted and ask for the portion put aside for them after the morning meal. When there is only one child, the mother, before leaving for her day's work, tells it where to find this food. The varied and exacting activities of a child of this age make food an important factor in its life.

Play

The play groups. The child begins its association with the play groups through the action of the nurses. At first the nurse, next to the mother, is its chief playmate. Through her the child comes into contact with children from neighbouring families and thus acquires friends and playmates. Although it takes the child a long time to make new friends, its social life begins as early as the seventh month when the nurses, wishing to play nearby, seat two babies side by side where they may learn to play together.

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857 As the child grows older it begins to play by itself.
593 Parents also amuse their children, but because they are generally away from the village, the children must either play with the nurses or by themselves. Before the child has learnt to talk, the play between it and the nurse is that of inducement to laughter or fright. Older children between two and five merely copy what the nurses do. These nurses, who are sometimes the children's own sisters, act as their instructors and demonstrators in the different play activities.

857 *Play activities.* Dolls like those existing in European
524 society are unknown among Luo children. The children play with things they pick up, like stones, leaves—dry or green—and many other natural articles. In short, they adapt their environment to their own needs. They mostly prefer bright objects, and after the end of the day's play they return home with a load of playthings. These they keep in some corner, ready for the next day. Thus the younger children go on day after day bringing in new toys and throwing away the old. As we shall see later, the older children, or nurses, make their own dolls.

857 Once the children can walk and understand other
521 children's language, the older ones may hide, calling for the younger ones to try to find them—a game resembling 'hide and seek'. Some parents maintain that a child
867 of five is able to tell lies merely becuase he or she has had contact with older children already able to tell lies. But the habit of giving wrong interpretations to what they perceive is very common. Thus Otieno, having once suffered from a thorn-prick, mistook any hard object underfoot for a thorn. He was also fond of giving false alarms. I was frequently interrupted by the announcement of his father's return, and these announcements were often untrue.

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864 report to the parents what they have seen, the reaction of the grown-ups is to reproach the children and restrict them from playing with members of the opposite sex. But it is only occasionally that such cases are reported. As a rule, children have such experiences when they are well out of reach. On the whole, the practice is not taken very seriously.

864 867 The child first experiences the restrictions of exogamy when she is stopped from having sexual interest in any other child in her family. For instance, she is reproached when found playing with her cousins. Her growing interest in sex then extends itself to others outside the family. Through the orders of her adult relatives the child is forced to agree to have no sexual relationship with those related to her. These restrictions imposed on the younger generation follow the lineal structure, and it is the duty of the adult members of the community to tell the child the social code regarding sexual relationships. Up to the age of eleven the child accepts restrictions as a matter of course, her ideas of kinship being immature.

867 The child's knowledge of the boundaries of exogamy is uncertain till adolescence, when it takes its final form. Before that, its knowledge is arrived at by two processes: first, the child hears of some boys from a particular lineage and gets in touch with them; next the adult members of the community become aware of the existing relationship and set about to discourage it. The process is repeated elsewhere with the same result, a full knowledge of the boundaries of exogamy coming only with maturity. That it happens by this method of trial and error is clear from instances of marriage proposals being turned down between men and women who are related.

864 A great deal of knowledge about sex is acquired from